

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 57.

THINKING AND OBEYING.

"Captain, what do you think," I asked, "Of the part your soldiers play?" The captain answered: "I do not think—I do not think—I obey."

"Do you think you should shoot a patriot down And help a tyrant slay?"

The captain answered, "I do not think—I do not think—I obey."

"Do you think that your conscience was meant to die And your brains to rot away?"

The captain answered, "I do not think—I do not think—I obey."

"Then if this is your soldier's code," I cried,

"You're a mean, unmanly crew, And with all your feathers and gilt and braid I am more of a man than you."

"For whatever my lot on earth may be, And whether I swim or sink, I can say with pride, 'I do not obey—I do not obey—I think.'"

Ernest H. Crosby, in Conservator.

JUST LIKE THEM.

The following extract is from a letter just received from a woman whose daughter wanted a baby and found one without asking permission of Grundy worshippers. This "belle" and her father were loud in their denunciation of mother and daughter and with the howling mob asserted that reading Lucifer was the cause of her DOWNFALL.

"I guess some other folks besides us have been reading Lucifer. I heard lately that one of K's belles has a little baby but I had not heard the particulars until told today. You know before J's baby came people said it was because I had allowed her to read Lucifer that she did as she did; but this young lady had never heard of Lucifer, and besides she was a regular attendant at church and a very popular young lady. When the time came that she needed to hide her condition she left K. and went to W. where she stayed till after the baby was born. It was kept a secret from the K. people and she was expecting to come back and fill her old position in society. Her married sister took the little infant girl to W. to deposit her in an orphan asylum, but getting there too late to be admitted to the asylum that night, had to stop at a hotel and, registering as required, did not think to assume a false name. It came out in the paper, and before she got back to K. every one in town had found out all about it. When they found out that it was known and they could no longer hide their shame they went and got the baby and brought it back, but of course nobody wanted it. The girl's father has been circulating a petition to try to force the father of the baby to come and marry the girl. My, my, what wrong ideas people do have."

Doubtless the mere mention of free love would cause these saints to hold up their hands in holy horror. Wonder if the poor deluded father ever gave a moment's serious consideration to the

prevalence of sexual hypocrisy in and out of marriage. If he could think away from and out of the rut of conventionalism he would realize that woman ever has been and still is the sexual prey of man, no matter how much state and church regulations may disguise or mitigate the fact, and that she has for self protection to suppress her desires (to the injury of her health frequently) and hypocritically assume the appearance of sexual indifference. Although this sexual hypocrisy is sanctified by society, and every woman has to submit to it under the penalty of ostracism, I assert that women do not reap such benefits from it as they expect. The knowledge of woman's hypocrisy in the sex realm cannot be kept from man, and thus he is stimulated to greater perseverance in his importunities, and even to improper intrusions. Like in all things, I think perfect frankness and truthfulness is the best course to follow in the relations of the sexes.

GLEANER.

GOVERNMENT INEFFECTUAL.

H. J. Chase thinks if mitigating the evils of government be undesirable because it tends to prolong the existence of government, then "the most governed nations"—such as Turkey—"ought to be the most progressive." I do not think that follows, but I do think that encroachments by government are what usually cause revolution, and that revolution is what makes freedom. In Turkey, to accept his illustration, the Koran is the constitution: the acts of the sultan, if contrary to the Koran, are void; and the grand mufti has powers similar to those of our supreme court. The edicts of the sultan require the FETFA (endorsement) of the mufti. Now, if I were a Turk, I should consider an attempt by the sultan to dispense with the fetfa of the mufti a fortunate event, because it would probably cause a revolution by teaching other Turks that the mufti's power to declare an edict contrary to the Koran is of little actual value. And, being fully persuaded of that for my own part, I should consider the mufti's checking power an actual hindrance to freedom, inasmuch as it makes people think the sultan's authority limited while practically it is quite arbitrary. In short, "when rogues fall out (about their share of the spoils) honest men get their dues." It by no means follows that the more rogues we have the better for the honest men now—only that this circumstance gives the honest men, who are generally blanked fools, a better chance to learn that they are robbed than if the rogues were fewer and more able to agree.

C. L. JAMES.

THERMOLOGY.

The heat of the next world keeps open Our churches as everyone knows; But when it gets sultry in this one, It causes them quietly to close.

CHAS. E. NICHOLS.

IN A NEW ROLE.

Great Falls, Mont., June 18.—James J. Hill, president of the Great Northern Railway, is appearing to the people of northern Montana in a new light, that of reformer. His task is an ambitious one—no less than the purifying of Havre, the town at the junction of the Montana Central and the main line of the Great Northern.

President Hill wrote a note to some of the citizens there this spring that hereafter the attendance upon church and Sunday schools must be higher and the flaunting of vice in the highways must absolutely cease. The force behind the order was a threat that unless Havre immediately moralized the shops and the division point would be moved down to Pacific Junction, seven miles distant, and the town abandoned by the railway.

The threat had its effect. The women of the town were forbidden to parade the streets in loose gowns and to enter saloons and drink with the men, as had been their wont.

Another ukase for more reform was promulgated from St. Paul. Then the reform came in a bunch. Saloons were ordered to close their doors on Sundays, and on week days there must no longer be heard within their walls the sound of cymbals and tinkling brass. Music boxes could only grind out hymns sanctioned by the orthodox churches, and the banjo, piano and other instruments of the ungodly were prohibited. Then came the climax—an ordinance which closed every place of business on Sunday. Not a peanut, not a newspaper nor a stick of gum could be sold on that day, and the town was as dry as a desert.

Fort Benton caught the fever of reform and likewise passed a Sunday closing law in the hope that the great mogul would change his line of road and bring trains into the town instead of passing by on the hill two miles distant.

Out of the nine saloons in Havre but two made any pretense at observing the Sunday closing act, and the news was borne to St. Paul by ready talebearers.

Hill came out in person to learn whether his orders had been obeyed. He was met at the station by a delegation. They said they had a good town; they had schools which were attended by 200 children—

"What's the use of schools and sending your children to them if you have to send them to Deer Lodge later when they grow up?" snarled the magnate. (Deer Lodge is the common name for the state penitentiary.) "Better build a handsome hotel. That you need a great deal more."

Mr. Hill continued to give the humble deputation more advice, but refused to commit himself on the subject of moving the division point. One of the delegates got a bit warm and intimated that if the Great Northern moved its junction point the people of Havre could move also and about as rapidly.

"No, you can't either. When we do

move we'll buy up all the land at our new town and a barbed wire fence will be put around it to keep you folks out."

Hill then advised them to close the saloons at midnight on week days and on Sundays during the hours of church service. That is his ultimatum to the people of Havre, and it looks very much as if the order would have to be obeyed. —Associated Press dispatch.

Not satisfied with the encroachments of the government directly upon the private life of the individual the capitalistic class is attempting to reform the masses by restrictive methods. That they can succeed in placing the people in greater bondage there can be no doubt, for having nearly all of the natural resources in their possession they can quietly tell you fellows who whoop up for party "to keep off the grass, sonny"; and what can you do about it?

A SLAVE.

Some people call themselves highly civilized and stigmatize others as uncivilized. What is civilization? Does it mean solely the possession of superior force and ample supply of offensive and defensive weapons? I take it to mean something more. I understand that a civilized nation should respect the rights of another nation just the same as in society a man is bound to respect the rights of his neighbor. Civilization, as I understand it, does not teach people to ignore the rights of others, nor does it approve the seizure of another's property against his will. It would be a sorry spectacle if such a glaring breach of the fundamental rights of man could be committed with impunity at the end of this nineteenth century. What would the future historian say when he should come to write about the events of this century? Is it not time that we should at least recognize the principle of righteousness, justice and fair play?—Chinee Minister at Washington.

"The power of the state profits most of all by the Socialist movement, which it combats as Social Democracy." In other words, any one form of slavery may strengthen by reaction another competing form of slavery. It is a striking instance of two wrong-headed people playing into each other's hands. Be it an emperor with his militarism, or an interfering taxing state, supposed to represent the whole people, both provoke Socialism, and then recruit their waning and discredited powers by being entrusted with the defense of society against the new enemy. The emperor begets the Socialist, and the Socialist, by way of returning the compliment against his own will, clothes the emperor with a new lease of power.—Free Life.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

DISCONTENT

"MOTHER OF PROGRESS".

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"LET THE TRUTH BE KNOWN."

All right! so say I; "let the truth be known." I am willing to leave the settlement of the question at issue to the readers of DISCONTENT. They shall decide between us. Bro. W. A. Smith complains, in No. 53, that I have made an implied charge against Mr. Tucker, of "sailing under false colors," etc. I made no charge against Mr. Tucker. I did not even mention him. I only said that Mr. Chase had fallen into the not uncommon mistake of confounding Anarchy with Tuckerism; and I was careful to make clear the essential difference between the two, at the same time giving the reasons upon which I base the distinction. The only question that can arise is, were those reasons good? If they were, they must stand. I further elaborated those reasons in my subsequent reply to Mr. Chase, all of which Bro. Smith ignores. Now, until he proves that no such difference exists, or that my reasons were bad upon which I based that difference, I am not really called upon to say anything. I don't care whether Mr. Tucker misrepresents Proudhon or not. That has nothing to do with it. I have no interest in either Mr. Proudhon or Mr. Tucker.

While all this is outside of the real question at issue, as a matter of courtesy I will call Bro. Smith's attention to a few points which may help him to a clearer understanding of the subject.

In the first place, for a professed Anarchist to appeal to authority to settle any question of opinion implies a want of grasp of the essential principles of Anarchy. Bro. Smith will not claim that his letter is anything else than such an appeal. In effect, he claims that Proudhon invented Anarchy, and, therefore, must be authority as to what constitutes Anarchy. I deny that Proudhon did anything of the kind. Anarchy expressed a clearly defined and well-understood idea long before Proudhon ever wrote one of his paradoxes. I am not aware that he even claimed to have coined the word. If he did coin it, the coin was a counterfeit when made out of the stuff that his friends are trying to palm off upon the world as Anarchy. The word has a positive stymological meaning and derivation. Hierarchy, heptarchy, oligarchy, monarchy and Anarchy are all constructed in the same way; and there can be no mistake as to their meaning. They are all made up of the word "archy," meaning king, ruler, authority, government, with such prefixes as distinguish them. The first means a form of government administered solely by the priesthood, or clergy. Hept (seven), placed before the word "archy," means a government by seven persons; olig (few) archy, a government by a few persons; mon (one) archy, a government by one king, ruler, authority, etc.; and the prefix an (no), placed before "archy," means no king, ruler, or authority in the state. Taking the

construction of the word and its derivation there can be no misunderstanding as to its signification. The point I made was, that this never could be realized until private property was abolished; because some form of archy must be kept up in order to settle the disputes which are constantly arising out of these divided interests. It is only when private properties become merged in a common property (Communism) that Anarchy becomes possible. And I am borne out in this by all the great lights of Anarchy—Bakounin, Kropotkin, Reclus, and others.

Proudhon's conception of Communism was as grotesque as it was illogical. It was taken from Plato's idealism of nearly 2,000 years ago, instead of the better models which had an actual existence in our own time. Why was it necessary for him to go back to Plato's republic, which was purely imaginary, when he could have seen the actual workings of the Russian MIR in his own day? Why was it necessary for him to misrepresent the facts as to the early Christian church when he stated that it "did not last the first century out"? Why did he not inform himself as to the true character and history of the monasteries? Proudhon was too careless and reckless in his statements and too contradictory in his opinions to entitle him to any consideration by people who care to be right. The strange thing is, that any man capable of translating his works should not have discovered that they were not worth translating.

W. H. VAN ORNUM.

NOTHING IN IT.

Comrade J. T. Small, in DISCONTENT of May 17, "wonders at the disposition of Single Taxers to evade or ignore the money question." If Small will study the money question as long and profoundly as I have he will see there is not as much in it as he imagines. "The love of money is the root of all evil," said someone a long time ago. I fear that Comrade Small's love of money, or the subject of money, has been so exaggerated in his mind as to refract the rays of light from great truths of much more vital importance than the mere fiscal question of money. The question of money, of the most expedient kind or quality or quantity has been discussed ever since the dawn of civilization, and no two men living can define money alike. Money is at most an expediency to facilitate the exchange of wealth or valuable things. Money never was nor never can be a scientific subject. I prefer to discuss the Single Tax as an absolutely scientific and natural step to freedom or Anarchy. There are so many minds engaged in the discussion of the kind, quality and quantity of money, and no scientific demonstration of the subject has or is likely to be arrived at, the discussion of it seems puerile compared with demonstrable truths like Anarchy and the Single Tax.

As to free banking, I favor it—have no objection to it, not because it would give us a much better system of money, but because it would be FREE. I am always in for FREEDOM. But I regard the PRODUCTION of wealth of PRIMARY importance, and access to natural opportunities, to produce, as ESSENTIAL to production and the distribution of wealth

which money can ONLY at most facilitate, of secondary importance and not essential. The FUNCTION of money may be performed by gold, silver, greenbacks, national bank notes, checks, etc. I cannot define money satisfactorily to everyone, but I can say and define what it is not. It is NOT a "blood of a nation"—blood flows in the arteries and deposits nutrient material to build up broken-down or wasted tissues of the animal economy.

Wealth circulates through the arteries of society, rivers, lakes, railroads, etc., and is deposited to build up tissue or towns in society's economy. Money in society and blood in an animal both circulate, but there the simile ends. I can find no organ nor function in an animal corresponding to money, and consider it a fungus growth like the mistletoe on a tree or ascarides in children, not necessarily injurious, but not essential to growth nor existence of the tree nor the child. Society is passing through its adolescence or worm age and will soon be through it.

Money cannot be a standard of value. There can no more be a standard of VALUE than of desire, love, hatred or any other emotion or passion. A man in Dawson City was tossing an onion playfully in his hand when a bystander said: "How much will you take for your onion?" "It is not for sale," he replied. "I will give you \$5 for it." "No, I will not sell it," he again replied. Then said the first man, "I would not give that for it only a sick friend wants an onion." "Take it," said the owner, "and give it to him." He would have nothing for it. Now, which was the standard of value, the onion, the \$5 gold piece or the sympathy for the sick? Money is not a measure of value, for measures are invariable. Money varies in its representative value as the volume of money varies or the quantity of commodities or valuable things exchanged varies.

Money of whatever kind or quantity would vary in representative value with its plentifulness. If money is worth 10 per cent per annum at one time, and the quantity be increased to tenfold, its value would be one tenth or 1 per cent per annum, and what would be the difference to the borrower whether the quantity be much or little, so the quantity was stable? The greatest detriment to business that money can affect is when the borrower pays a debt in dear money when he borrowed cheap money.

The free bankers seem to think interest can be avoided by quantity of money. I cannot see that interest, which is wages for capital, can be eliminated any more than wages for labor at present can. Capital is no more nor less than past labor laid up to produce more wealth.

Whatever benefit to society a monetary system may be, it cannot benefit the landless man, for the land lord would raise his rents and absorb all the benefits, as has always been the case when labor-saving machinery or discoveries in the sciences have been made.

Rents are higher now than ever before in the history of the world, because of the progress made in society as above mentioned. The landless man is as poor as he ever was and the land lords are richer than they ever were in any other age.

While I do not object to anything free, I do think that free land, which the Sin-

gle Tax contemplates, is basic to all and any freedom. He who owns the land owns the people. Why Comrades Small and Livesey continue to ignore and deride the Single Tax and at the same time advocate other fiscal reforms, and continue to deride other Anarchists for advocating the so-called Single Tax, without answering a single argument of Single Taxers, is a mystery to me.

They have never attempted to answer WHY the value given to land by ALL the people should not be taken for the use of all the people. Every man, woman and child adds \$500 to the value of the land in the state or United States, but many, very many, do not get it, but the Single Tax would give it to them in betterments of one kind or another. Small or Livesey do not answer that proposition. The Single Tax is the only way under government to equalize the earth to all. They have no answer to that but to abolish government. The Single Tax would be a great elimination of government, a long step toward Anarchy or freedom. It implies free trade and an elimination of all taxes on wealth, which would cheapen wealth to the consumer, and, above all, it would be equivalent to raising the laborer's wages by taking the tax off of what he consumes and cheapen rent to him. He now pays a tax on land into the pockets of the land lord, and a tax on what he consumes, which is a double tax. A single tax is half a double tax. The Single Tax is practical, plausible and available. It is growing wonderfully among the people. It is demonstrable and unanswerable.

I am an Anarchist, a Single Taxer, a free trader, a greenbacker, a free banker, a labor exchanger, or anything else that eliminates man-made laws and approaches naturalism or Anarchy. Of course, a LITTLE law is implied by my political platform, and so is Comrade Small's free banking, and Friend Livesey's reform theories. They know as I do that we are confronted by a condition, and we must change conditions before we realize our cherished theories.

I desire to visit our county seat, 16 miles distant by wagon road. I can go by rail, but it is a greater distance and costs more money than I can afford. I could go in a buggy, but have none. I can go on foot, and every step I take eliminates the distance. I have my ideal and theory of what I will do when I arrive there. Shall I sit down and theorize and build castles in the air, or go as best I can to get there. I am sure to get there if I walk, for every step is on the solid earth. If I sit down and wait for a perfected flying machine to come along and carry me there, I may wait a long time. The Single Tax is a sure step toward our ideal. It is foundationed on the earth. All reforms must be foundationed on the earth to be enduring, else they are but castles in the air to be blown to atoms by the first political cyclone. Even Anarchy must bide a time till the earth is free to all, and the Single Tax would free it.

Hindsboro, Ill.

J. C. BARNES.

"Productive cooperation, as it is now being advanced, is the entering wedge that will destroy the cruel theory of supply and demand."

"A propaganda that would plant true cooperative communes east, west, north and south would bring peace and hope to millions of hearts."

THE GOVERNMENT IDEA.

In your issue of May 24 Robt. B. Martin says "Any advanced form of society necessitates some kind of public administration, it matters not what you call it so long as its function is to secure to all an equality in life and opportunity. It is only when such an institution fails in this respect, and becomes an invader of such rights, that it becomes not only imperative that the Anarchist should strive for its extinction, but it becomes the duty of all right thinking men and women."

Permit me to ask our friend if he ever knew of any such "public administration" to be organized without that invading principle of government, which ever has, and ever must, "fail in this respect and become an invader of such rights." What government was ever organized that did not make it "imperative that the Anarchist should strive for its extinction"?

Our friend then likens the Anarchist to a "body of sailors upon the high seas" who, ignorant of navigation, kill their would-be, or might-be, friend. This is an old simile. My religious friend fired it at me many years ago, before the Anarchist was thought of. It was then the foolish infidel, the wicked atheist who would kill God because the church had been oppressive. My lady friend, who is an advocate of woman's suffrage, believing that will accomplish even more than the Single Tax our friend advocates. "Why," she said, "we must have government. We should all be murdered in our beds if government were abolished." Our friend has a different version. He thinks we would all "turn to and rend each other." What a wonderful thing this government idea is to be sure. Voltaire thought the church should be abolished; but God was necessary and if he could be abolished men would invent another. Our friend evidently thinks the same about government. In fact, the government idea and the God idea are identical. The former is simply a second edition in new bindings. His assertion that advanced society needs government, and his idea that the Single Tax should be substituted for the present regime, reminds me of a saying of Henry Ward Beecher: "In the present highly artificial state of society men need stimulants;" and he advocated tea and coffee rather than stronger drinks. If our friend could brush away the glamour that surrounds the government idea, he might recognize that the Anarchist was not the ignorant fellow who would "kill the goose that lays the golden egg." He might probably think of him as a man who, having outgrown an ignorant age, knows that there is no such thing as a "goose that lays a golden egg." Our friend, speaking for the Single Taxer, says: "We are the one class of political economists who know what we want and how to get it, and what to do when we have what we want." I am inclined to think that his "class" is somewhat like that of the little boy, who was always at the head. Now, I have read the papers of all the parties, in fact, in my evolution, trained under their banners, and I found the Single Taxer, like the Prohibitionist, prominent in them all. The fact is there are no two of any political party who can agree on what they want and how to get it. But how about the Anarchists?

They certainly agree in this, that no party or policy shall bind them. They are not going to permit any leaders or rulers to say what shall or shall not be done in society. Our friend says, "you (the Anarchist) have no possible goal in view." He cannot see the liberty of the Anarchist because the superstitious idea of government hides his view. He thinks they would have "an elephant on their hands," but it is he who has the "elephant." Their hands would be free. The Anarchist abolishing government, and the State Socialist confiscating land and capital, are alike in the estimation of our friend. Of course, he means alike absurd. It is the golden mean—the "Single Tax"—that is to lead society out of the Red Sea of bondage into a land flowing with milk and honey. Holy Moses! How many leaders there are to take up thy mantle and lead thy children, Israel. I wish our friend could study the ideas as represented by Anarchism and State Socialism; these two extremes, "no government" and "all government"—study them in the light of fundamental principles. The one stands for liberty, the other for slavery. Can a man be free and be governed?

What is the use of government, or public administration, "it matters not what name you call it," unless it be to govern and control the thoughts and actions of men? If such be necessary, sovereign power is necessary; State Socialism is the only logical course. On the other hand, if "life, liberty and the pursuit of happiness" be the inalienable rights of man, if liberty, equality and fraternity be possible among men, then Anarchism is the logical course. Our friend will find any half-way measure a waste of time. Get into the front rank, my friend, "of all right thinking men and women." You will then be able to see the vast horde of political patriots marching and countermarching under banners of strange device, in raging conflict one hour and "cheek by jowl" the next. He can listen to their frantic war cries, their howling worship; he can see the gaud and glitter of all their political trappings, "the pride and pomp of glorious war." He can see the slave rising to wealth and power becoming a tyrant, and the tyrant, divested of wealth and power, descending to the slave. He may be able to see some right ideas gaining strength until power be given them, then dragged in the mud of political supremacy, their utility subordinated to the greed of wealth and power.

What is it all but a devil's dance around the witches' caldron to conjure wealth and power. But see! Out from the pandemonium here and there an individual or a group have drawn apart. These are not ignorant "mutineers upon the high seas," but students of human nature; scientists who have drawn facts from the history and experience in the long struggle of humanity to establish a theory whose base rests upon the principle of liberty as the true economy of nature. First publicly submitted in this country by Josiah Warren, a descendant of "him who fell at Bunker Hill," and named by him "Individual Sovereignty"; later by P. J. Proudhon, of France, who first called it "Anarchy."

I ask our friend to turn aside from the fife and drum, the glitter and glare of partyism, and study this principle. He need not be ashamed. He will be in goodly company. The deepest thinker,

the highest scientist, the brilliant man of letters, are in its ranks.

"The man of virtuous soul commands not, Nor obeys. Power, like a desolating pestilence, Pollutes whate'er it touches. And obedience, Bane of all genius, virtue, freedom, truth, Makes slaves of men, and of the human frame A mechanized automaton."

East Elma, N. Y. A. L. BALLOU.

WILL THEY EVER LEARN?

Perhaps for inhuman treatment of prisoners who have not yet been found guilty of any crime, none in this country has surpassed that accorded the ones in the Andersonville of Cœur d'Alenes. While the capitalistic press of this country stands ready at all times to denounce the atrocities perpetrated by other governments upon their subjects, it remains silent when similar treatment is given to some in our own land. This is probably done for the purpose of hoodwinking the laboring element of this country into a belief that this glorious country of ours is the laborers' Eden; that here they have the protection of a grand and glorious government in their pursuit after life, liberty and happiness.

When will the laborers learn the lesson that power delegated is merely their liberties abridged; that the establishment of any form of government with coercive features sounds the death knell to liberty; that the roadway to freedom lies through the forest of laws that govern their actions, and ere they have smooth pathways these restrictive measures will have to be removed, root and branch? But the hell holes that are being dug by the capitalists every little while are doing noble work. Men who have been loyal to their government in the past, after a few weeks' experience in the bull pen at Wardner are now capable of writing to their wives "teach our sons these truths that their aim may be true at the critical hour."

Foreseeing the downfall of this industrial system, and the inhuman treatment dealt out to its subjects by a strong government that they supposed existed for the purpose of protecting the weak, they now desire to raise a warning voice to their children. Yet how many, not only of their children, but of their fellow workers, will have to pass through similar conditions before they, too, can see and grasp the truth? Yes, how many even of those who are now wallowing in their own filth, tortured by graybacks, being fed on maggoty meats and stale breads, receiving treatment that has already driven some insane, will, when the next election comes around, be found yelling for a change of masters, still dupes of a party and party politicians?

Will conditions like these and the Homestead and Hazleton affairs have to be created for the benefit of each little band of workers all over this fair land ere they will be able to stand united before the powers that control, and demand justice.

I sometimes fear for the outcome; but history tells us that from the decadence of past powers liberty has always taken a grand step forward. Let us hope that it will be the same with us, and that the time is not far distant when justice will not have to be demanded, because never abridged.

O. A. VERITY.

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THE ALTRUIST is a monthly paper, partly in phonetic spelling, and devoted to equal rights, mutual assistance, united labor, and common property. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It now has 3,920 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 25c a year; specimen copy free. A. Longlev, editor, 2519 Olive street, St. Louis, Mo.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Jones Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select and one dollar for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased.

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that _____ has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of _____ dollars, which entitles _____ to the use and occupancy for life of lot _____ block _____ as platted by the association, upon complying with the articles of agreement.

HYPOCRITES IN COUNCIL.

The farce which is now being enacted at the Hague in such melodramatic style and with such a trumpeting of the virtues of the beneficent rulers whose powers, in most cases, rest on the military despotisms of the continent, naturally leads to the question: Who are these that profess so much desire for peace? While admitting that there are probably very good intentions on the part of some of the persons concerned, it must at the same time be seen at a glance that the whole business is so stupendously hypocritical and absurd that a little child might ask: If they really want peace, why do they train soldiers to shoot, at the word of command, people with whom they have no quarrel? Why are nearly all these "peaceful" persons, at the very moment that they are calling for divine blessings on their congress, carrying on brutal and infamous campaigns against weaker and inoffensive nations?

Recent events in the Soudan, in Samoa, in Finland, in the Philippines and elsewhere give us a chapter of crimes that would disgrace any race of barbarians. But an age which sees churches endowed and benefitted by swindling millionaires, "respectable" papers advertising all the frauds under the sun, and "public opinion," the collective expression of that large class of smiling and sanctimonious humbugs who go regularly to church every Sunday and cheat their neighbors all the week—such an age can scarcely feel astonishment at the greatest criminal and humbug of them all, the modern state, armed to the teeth, organizing such a huge hypocrisy as a "peace congress."

The truth is, however, that the peace of the world cannot be guaranteed by its rulers, however much they desire it. Given the capitalistic system and peace is impossible. And we speak here not only of peace as between nations, but the true peace which all humanitarians desire; peace founded on the solidarity of human interests. This latter is the only condition that for us has any real interest, for it not only includes the former, but, indeed, the pacific evolution of all those social relations that under present conditions are struggling amid much tumult and friction for an equitable solution. Disarmament, even if it had the remotest chance of being carried out, would not even be an attempt to solve any of the social problems which have their root in economic conditions. The lightening of the burden of taxation will bring no amelioration to the workers; because, as is well known, relief of taxation will always benefit the wealth owning classes. Or, to look at it from another point of view, the absorption of so much liberated human energy into the ranks of the industrial army (a thing which might be a blessing under a Socialist organized society) would intensify competition in the labor market to an extent at present unheard of. And even if these millions could find employment we should still have what economists call "overproduction"—that is to say, underconsumption—because these unfortunates would only be so many more victims ready to be exploited by the insatiable profitmongers of all nations, when they were not swelling the ranks of the army of the unemployed. But who are the people

that are troubling their heads about the condition of the masses? Certainly not the "peacemakers" at the Hague. A few reformers, the Socialists, the Anarchists—against whom these same states have just concluded their secret conference—are the only people who are truly striving for peace, though not the peace of the Quakers and faddists, but as we said before, a peace engendered by such social conditions as would ensure to all a full, free and healthy life. Yet we may be sure that no scheme of disarmament will be carried out that does not leave in the hands of the rulers sufficient military power to suppress the revolutionists and to coerce the people.

After all, international warfare is only one of the evils, and by no means the primary one, from which humanity at present suffers. The woeful and wasteful misdirection of our resources and of human energy in the production of war material is, of course, evident to all. But is there not a war perpetually raging in all "civilized" communities whose roll of victims far outnumbers those who fall by the sword, and whose maimed and wounded endure their sufferings under the cold contempt of those who in reality are responsible for their fate? Is there not an economic warfare whose battle ground is the civilized world, and whose opposing forces are the capitalists on the one hand and the wage slaves on the other? Total up the victims in the mines, in the factories, on the railways and at sea; calculate the deaths from "dangerous trades," from overcrowding and unsanitary conditions, from famine and starvation, and it will not take long to decide in which direction the exertions of those who are so solicitous for human welfare should go. And as to the waste of war, has not Bellamy shown us that the present system of production and distribution seems purposely organized to encourage wasteful methods? Perhaps future statisticians will be able to show that waste in war material was not so much greater than the waste which resulted from a capitalist organized society.

In the end there is no other conclusion to be arrived at but that the peace congress will have no important results and will fail to attain its end. As to any effect it might have on the general welfare of the people, the whole farce might as well have been enacted in that locality known to be paved with good intentions, where the comedians of the Hague might have gone to perform without troubling to return.—Freedom, London.

EMMA GOLDMAN IN SCIO, ORE.

Comrade Emma Goldman stopped over a few days in our little city on her way to San Francisco. She addressed two meetings, which were fairly well attended, and several persons even manifested great admiration for her. The subjects of her lectures were "Authority vs. Liberty" and "Charity." One with the extensive experience, the intensity, earnestness, tenderness and courage she possesses cannot do otherwise than make deep and lasting impressions. She agitates the swamps of corruption and the vibrations will reach many who were too shocked to attend the meetings.

We cannot calculate the good that results from her efforts. She gives a new impetus to the movement and arouses the apathetic from their slumbers.

Her challenge to debate or answer

questions was only accepted by one gentleman, who manifested a deep interest and desire for the truth, and was answered by the speaker to the satisfaction of the whole audience.

The sale of literature while small will, I am sure, spread the gospel of freedom and emancipate society from its chains. Such books as *The Old and the New Ideal*, *Chicago Martyrs*, and in fact all the literature she carries, will open peoples' eyes and set the wheels in motion.

The marshal kindly donated the use of the city hall and did all he could to make her meetings a success, and the mandolin club furnished music which was a very pleasant feature of the meetings. Mr. Perry and Miss Daniels sang a duet, which was also very fine.

I think our little city manifested more enthusiasm than many larger ones, and should our comrade ever visit here again I believe she would be warmly greeted by many. It was an entirely new experience to nearly every member of this community. Many expressed great respect for the woman which in their minds had never existed before. They never realized one could be so brave as to face an audience who were almost without exception upholders and supporters of the very things she is trying to abolish.

She was our guest while here, and with sad hearts we bade her goodbye at the little station feeling we had parted from one who can truly say "the world is my country," which she so loves and is devoting her whole life to cleanse from its corruption.

Of all women I ever met she is certainly the bravest, strongest and tenderest. She leaves sad hearts and sweet memories wherever she goes. It seems as though every joy is crowned with thorns for her, yet she despairs not, nor fails the cause more dear to her than life.

Further notice of her extended tour will appear from time to time. I am sure she has the heartfelt wishes of all who know her. And may her efforts fall on good soil is the wish of your comrades
G. V. and J. W. B.

A FOSSIL SCHOOL BOARD.

"My soul is sick with every day's report Of wrong or outrage, with which earth is filled.

There is no love in man's obdurate heart; It does not feel for man; the natural bond Of brotherhood is severed as the flax That falls asunder at the touch of fire."

I was reminded this beautiful morning, while the mocking birds with graceful forms and movements are singing their unrivaled songs, of the above words of the great poet, Cowper, in reading in "The Educational Forum," Chicago, that the school board of Kane, Pa., (my native state), has promulgated a manifesto that all women teachers in their schools must sign a pledge that they will not receive men's attentions during the terms of their teaching.

Shades of William Penn! What bigots and tyrants, dressed in a little brief authority, still find a place in Pennsylvania school boards! It sometimes seems as though our chronological tables are all wrong; that we are living in the fourteenth century instead of the nineteenth—near the twentieth—Certainly an order like the above bears about the same relation to the teachings of Spen-

cer, Elizabeth Cady Stanton, Horace Mann and Hugo as a monastery of mediaeval monks bears to the late addresses of my friend Benjamin Fay Mills in Hollis Street theater, Boston.

Is this an age of science or stupid tyranny? Do those would-be saints composing that school board suppose in their fourteenth century ignorance that the virtue and purity of women intelligent and wise enough to instruct their children can be enhanced by their edict endeavoring to prevent those teachers associating with whom they please? If so they are in a more pitiable condition than most of the sinners.—Jay Chaapel, in Lucifer.

ASSOCIATION NOTES.

Henry W. Youmans spent two days here the past week.

John L. Adams, who spent several weeks here visiting his relatives, has gone to Seattle.

F. H. Worden, wife and three children, of Lynn, Mass., are with us and expect to locate here.

It is a treat to hear our children sing, and they are always willing to entertain us whenever requested to do so.

This association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Just now we have about 60 people here (men, women and children). Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy job to clear this land and get it ready for cultivation. The only industry established at present is logging, and that is very hard work. We are not living communistic.

HOW TO GET HERE.

Parties intending to visit us will come to Tacoma and take the steamer TY-PHOON for Joes Bay. The steamer leaves Commercial dock every day, except Saturday and Sunday, at 2.30 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at JOES BAY.

RECEIPTS.

Smith \$3, Adams 50c, Lessman 50c, Worden 50c, Meislich 25c, Ballou 20c, Barnes 20c, Hall 18c.

We heard the other day of a young minister who was "taken down" very handsomely by a bright little girl. He had been called upon quite unexpectedly to address a Sunday school, and to give himself time to collect his thoughts he asked a question: "Children," said he, "what shall I speak about?" A little girl on the front seat, who had herself committed to memory several declamations, held up her hand, and, in a shrill voice, asked, "What do you know?"—Ex.

A darkey, being brought before the magistrate, was asked: "Haven't you been in jail for stealing chickens once before?" "No, sah; me, indeed, I haint. Praise de Lawd fer his infinit mussy, nobody haint cotched me yit. It seems as if I was pertected by de higher."—Ex.